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RAMADAN: ISOLATION WITH ALLAH

In about a week inshaAllah, we will begin a Ramadan that is unprecedented in our lifetimes. Our masajid and public spaces are shuttered, and with it our yearnings for the tranquility of the taraweeh in congregation, and the communal joy of shared iftar. We may be uncertain and even anxious about what to expect. Yet isolation from the world does not equate to isolation from our Lord. Our fasting, our prayers, our charity, our sincere calling out to His many mercies still reaches Him from the depths of our homes and our hearts. We must remember that when our beloved Prophet (saw) first heard the words Iqra, he had been sitting in solitude, isolated in a cave, in Ramadan. Even when the Muslim community had grown, he (saw) often prayed taraweeh in the confines of his own home. He set the example of devotion in the public sphere, but also gave us many lessons of the true essence of ibadah that is done in private. The purpose of our Ramadan has not changed because of COVID-19. We are in isolation *with* Allah.

Perhaps we will have to adjust some of the means of our worship, but we are likely to find that we don't have to change much to make this our best Ramadan ever. May Allah keep us safe and healthy and accept our worship.



Below is a reminder that our CEO Sh Haitham Barazanji wrote a few years ago. Even with the passage of time and change of circumstance, we find that the lessons hold true even today.

Brothers and Sisters,

Ramadan is sending its good tidings, as it draws nearer with its blessings and virtues. In an authentic hadith narrated by Imam Ahmad and An-Nasai, Abu Huraira (r.a), said: "*The messenger of Allah (PBUH) used to spread the good news amongst his companions when Ramadan approaches and used to say: A blessed month has come upon you, Allah ordered you to fast it, during which the doors of Paradise are opened, the doors of hell fire are closed, and devils are chained. In this month is a night that is better than one thousand nights, whomever lost its virtue, is lost*".

Thus, the opportunity for cleansing our hearts and purifying our souls is approaching again. Every Muslim

on this earth is going to be offered the chance to re-tune and start over. A chance for all sins of the year to be forgiven and for a free pass to enter Paradise from the door of "Alrayyan."

In this month, Muslims in general and students of knowledge in particular, are urged to pause and reflect. Let us all remember where we came from and where we are heading. Allah Almighty said: *Has there [not] come upon man a period of time when he was not a thing [even] mentioned? Indeed, we created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.*" (Surah Insan, 76:1-2)

And for where we are going Allah Almighty said: *"How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned."* (Surah Baqarah, 2:28)

Remembering this is a good start for us to review our standing in this life and to renew our intentions so that we pursue the pleasure of Allah better. Are we appreciating the purpose of our existence and are we fulfilling the mission of our lives? It is a blessed time to train ourselves to be accountable to our Lord before we are finally held accountable in the hereafter.

One idea that I propose is to write down a list of what has been going well and what has been going badly in our lives up to this point. No matter how private the things are that you and I have done or committed, it is vital that we put them on paper and envision them in order to change, for Ramadan is mainly about achieving change in our lives. It is to break the routine of either not improving on the good or the repetition of the bad.

We need to be able to quantify all this so that we can come up with a working plan for the next year of our lives. We need to carefully plan it so that when it is once again the time for our deeds to be raised to Allah, the following Ramadan, that we are in a better position than we are now. However, in this process we need to be careful not to fall into liking what we have accomplished, for no matter what we do and no matter how good our deeds, we should always feel that we are still behind. This is called the rank of "Ishfaq". Allah described the faithful in Quran: *"And those who are fearful of the punishment of their Lord, indeed, the punishment of their Lord is not that from which one is safe"* (Surah Nuh, 70:27-28)

The fruits of this process and the prizes of Ramadan are countless. In addition to the rewards in the hereafter as Allah has promised, the positive impact on our lives is boundless. The joy of the hearts, the peace and tranquility in our lives, and the prosperity and success in our families, relationships and goals, are just few of the gifts that we would accomplish from this great month. In addition, the blessing that we would receive, if we do what it takes to deserve it, will impact our surroundings, and all the sudden, Ramadan becomes a blessing to all mankind and to all creatures and things.

Let's take advantage of this great month, for we are the main beneficiaries of it and Allah is all generous, all free of all needs. Finally, if you are a student of Mishkah University, you are already doing a good favor for yourself and this universe, so let Ramadan be an inspiration for you to keep doing what you are doing and to pursue the highest levels of knowledge in Islam.

Sh Haitham Barazanji

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous”
Surah Al Baqarah 2: 183



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DR SALAH AL-SAWY: TAFSIR AND WEEKLY FATAWA

Dr Salah Al-Sawy continued his tafsir series on **Surah al Maida, focusing on ayat 51** in which Allah Subhanahu wa Taala tells us: *"O believers! Take neither Jews nor Christians as guardians-they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people."*

In his **weekly fatawa session**, he addressed a question on **riba** among other questions.

Dr Salah also continued with his other sessions including the tafsir of [ayat 42 of Surah Az-Zumar](#) and [the tafsir of Surah Hadid from ayat 25 onwards.](#)



فتاوى على الهواء مباشرة - الدكتور صلاح الصاوي
Weekly Fatawa - April 14, 2020



محاضرة التفسير للدكتور صلاح الصاوي - سورة المائدة 51
Surah Al Maida 5:51

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PANDEMIC PONDERINGS: HOARDING OF ESSENTIALS

*Each week we will share reflections and resources from different areas to expand our minds and soothe our hearts as we endure the COVID-19 crisis together. **This week's resource is courtesy of the AMJA.***

[Hoarding essential items during the COVID-19 crisis](#) - Rulings from the Assembly of Muslim Jurists of America (AMJA)

In the name of Allah, the Most Merciful, the Most Beneficent.

All praise belongs to Allah, and may prayers and peace be upon Allah's Messenger, his family, his Companions, and those that followed.

There is no problem in purchasing lawful provisions in desired quantities so long as it does not harm others. Al-Bukhari has dedicated a chapter in his Saḥīḥ entitled, "Storing the Family's Foodstuffs for a Year and How to Provide for the Family." In this chapter he relates the hadith of 'Umar (may Allah be pleased with him), who said, "The Prophet (peace be upon him) used to sell dates from the garden of Bani an-Nadīr and store foodstuffs for his family that would suffice them for a year." This was during a time of abundance when the goods in the market were plentiful. During times of hardship and crisis, it is a must for people to refrain from such purchasing habits that restrict others and are considered blameworthy monopolization, as reported in the hadith, "Monopolization is nothing but sin."

In his explanation of Saḥīḥ Muslim, Imam al-Nawawi stated, "The hadith about the Prophet storing provisions for a year permits storing provisions for a year or some other time frame, and this does not diminish one's reliance upon Allah." The scholars have unanimously agreed that it is permitted for people to store what they produce from their land, as the Prophet (peace be upon him) did. If they desire to purchase items from the market and store them to meet their family's needs, it would not be permitted if there were shortages in the food supply in the market. Rather, they should purchase what will not further deplete the supply for the Muslims, such as the amount of a few days or a month. During times of abundance, it is permitted to purchase foodstuffs for a year or more. These details have been reported

from many scholars by al-Qadi. He also reported, from some, the unrestricted permissibility to do so" (12/70).

[READ MORE FOR THE COMPLETE FATWA](#)

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